

Young People
and
the World's
Evangelization



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THERE are some blessings promised in God's word to old people, and others to those in middle life, but young people are the preferred class in God's providence, for every blessing promised in the Bible may be successively theirs. When a child is converted it is a double work of grace, namely, the salvation of a life and the salvation of a lifetime, with its untold opportunities and influence. Polycarp was martyred at ninety-five. But he was converted at nine, and had given eighty-six years of blessed service.

Conversions most
frequent
in
Youth

It is not an accident that young people are the chief objective of the scheme of salvation. In youth the heart is like wax in its impressibility, like bronze in its retentiveness. The years in which conversion usually occurs are between twelve and twenty. Statistics show the year of most frequent conversion is the sixteenth for girls and the seventeenth for boys. Those years passed, the prospects decrease, and after twenty-two the probability is very small, for over ninety per cent. of the members of the evangelical churches in America were converted before they were twenty-three years of age. Less than

five per cent. of those who leave college unconverted ever commit themselves to a Christian life.

Practical philosophers and psychologists no longer busy themselves about probation after death, but with how far the tendency to fixedness of habit reduces the probability of ever initiating the Christian life after the twenty-fifth year has passed. The thought of the past concerned itself with the Divine decrees, and threw the responsibility upon God; the thought of the present is largely concerned with personal duty, and throws the responsibility upon man.

Life Choices
Made
in
Youth

The latest psychology teaches "that our impulses and instincts ripen in a certain order, and if the proper objects are provided at the proper time, habits of conduct and character are formed which last for life; but if neglected the impulse dies out, and our most earnest efforts meet with no response." Professor Starbuck asserts and supports his statement with many facts and figures, that "conversion is a distinctively adolescent phenomenon." Professor Coe says, "Conversion, or some equivalent personalizing of religion, is a normal part of adolescent growth, and a deeply personal life choice is now easier than either before or after." The normal occupation during adolescence is consciously or subconsciously to make life choices.

Young people must be the prime objective in the world's evangelization, for usually before or during adolescence, if ever, the foundations

of a Christian life are laid, the student life is determined, and the trend for greatest usefulness is established.

If for thirty consecutive years all the young people in the world between ten and twenty-three years of age could be reached by Christian teaching, the world's evangelization would be accomplished. Five successive generations of young people, from ten to seventeen years of age—during the years when most responsive to the claims of religion—would have been under the influence of gospel truth; and five successive generations, between sixteen and twenty-three years of age—the second period most determinative of a religious life—would have had similar influence. Within these periods nearly every person assumes a personal relation to religion which he makes final. The vast majority of those who are now twenty-two years old, and not already Christians, of whom probably less than two per cent. would be converted under the most favorable conditions, will have passed to their final account within thirty years, and the world would be occupied with those who had faced the responsibility of accepting or rejecting Christ, during the most favorable periods of their lives, and the world would be evangelized.

Qualifications of
Youth
for
Service

Young people are not discriminated against in the outworking of God's purpose. They receive from Christ the commission to "go," which is never withheld from those who "come." As they necessarily consti-

tute the chief subjects of the world's evangelization, they must largely furnish the agents and accessories for its accomplishment. Their number would of itself make them an important factor in this great work, but their quality is more important than their quantity. They are acquisitive and at an age when, if ever, they will en-throne God, and lay the foundation of devotion and liberality. They most readily acquire strange languages, are enthusiastic, aggressive and courageous, rarely pessimistic, have endurance and improvableness. They are the part of the army most easily mobilized, for they are not as yet articulated with society, and high enterprise appeals to their spirit. They are flexible and easily adapt themselves to changing conditions. They furnish the very material for a successful propaganda, and offer the rational field for recruiting the agents and developing the supporters.

Importance of
Early
Training

If the leaders are to be truly great, their training must be commenced when young, that they may discover their aptitudes, develop their endowments, gather detailed and comprehensive knowledge, acquire skill, and be adjusted to their mission. It is more than a coincidence that during adolescence, when men and women are most responsive to the call of God, they are also most available as agents, most teachable, and then, if ever, the habits of devotion and liberality are best established.

Every one is commissioned to be Christ's witness "to the uttermost

parts of the world." The burden of proof is with each one to show how he is justified in not being personally at the front. If that is clear, he is under positive requirement to be at the front representatively so far as possible. To hold the life line is as important and obligatory as to go into the breakers.

Material
Resources

If adequate accessories are to be available it must be through training the young people to practical sympathy and personal, proportionate co-operation. In two decades or less the \$25,000,000,000 now in the hands of the church members of the United States will be \$50,000,000,000, or more, and this sum, whatever it may be, will be subject to the administration of those who to-day are in their formative age. Those to whom it is now entrusted will be in eternity, facing the most serious aspects of the question how it was they had the direction of so much capital and left it uninvested for the Kingdom. Now, if ever, those who are to possess it must be taught the duty and joy of systematic and proportionate coöperation with the cause of God, that it is their obligation to tithe their possessions, and their opportunity to contribute so much as they can, not from impulse or as a gratuity, but "as good stewards of the manifold grace of God," that at His coming Christ may have His own with proper use. Unconsecrated wealth is an offense to God, and a canker and curse to the holder. "Your gold and your silver is cankered and the rust of them shall be a witness against you."

If all the members of the Church were devoted to hastening the kingdom of God, the church militant would be the church triumphant, and the problem of home missions would be solved in a decade. There is nothing more contagious than Christian personality.

Resources in
Life

Eighteen and two-third centuries have passed since Christ commanded His disciples to preach His gospel to every creature, yet only one of the entire membership of the evangelical churches of the United States has gone into the foreign field for every 5,500 who stay at home, and only 1,500 of their ordained ministers are engaged in foreign work, while the other 18,000,000 members and 122,000 ministers are living their lives in the home field.

If the evangelical churches were to send to the foreign fields two thousand missionaries a year for, say thirty years, the world could be evangelized before the close of the first third of this twentieth century. That would mean, after about twelve years a standing army of, say 20,000 laboring among the 1,000,000,000 who know not God nor Jesus Christ whom He hath sent, or one missionary for every 50,000 persons to be reached. That would be sufficient, if properly supported, to develop and give direction to the native agencies and assure success.

This is not impossible, nor would it make a disastrous or unreasonable draft on the home churches. There are nearly twice two thousand young

people, Student Volunteers, in the colleges and universities of the United States to-day who are pledged for this work and eager to go. If the demand were manifest their number would be largely increased. Two thousand a year would be only one out of eleven of the young people who go out from our colleges and universities, or about one out of every sixteen leaving our institutions of higher education annually.

Evangelization
Possible

To carry out this moderate but sufficient propaganda would require, say, \$30,000,000 annually. This should be no serious inconvenience. The people of the United States spend, shall we say waste, \$11,000,000 a year on chewing gum,—one third enough to save the world. Thirty million dollars per year would be only three twenty-fifths of one per cent., or twelve cents out of each hundred dollars now in the hands of the evangelical church members in this country. What might be done by reasonable sacrifice? The young people could provide this amount themselves if they had a mind so to do. An average of one cent per day from the more than five million members enrolled in the young people's societies of the churches in the United States, and one cent per week from the something over fourteen millions gathered in the Sunday-schools, would supply almost the money necessary.

Education
Essential

It is not unreasonable to believe that the world's evangelization will

be accomplished by the young people when they are properly educated. When Frederick the Great heard of the defeat of his army on a certain occasion, he exclaimed, "We must educate." Burke said, "Education is the cheap defense of nations." The Church, like Hannah, the wife of Elkanah, must bring her youth to the temple and dedicate them to be educated for and in the ministry of the sanctuary. Then she can say, like Christ, "Of them which Thou gavest me have I lost none." The prophecy is, "All thy children shall be taught of the Lord."

If "child" means one who is not yet hardened into maturity, the prophecy that a "child shall lead them" may be fulfilled in this great work of bringing the world to Christ. The soldiers who have won the great battles of modern times were young men, many of them still in their teens. General Grant said in his Fourth of July address at Hamburg, "What saved the Union was the coming forward of the young men."

Achievements of
Youth
in
History

Patrick Henry, by rallying the young men of the Virginia House of Delegates, secured the passage of a resolution sustaining the independence of the colonies and set a standard for the new world.

The French Academy, which for two and a half centuries has been so potent a factor in shaping the brilliant literature of that people, had its beginning in the ardent longings and aspirations of young men, the oldest of whom, with perhaps one exception, were under twenty-seven years of age.

Pitt entered Parliament when he was hardly twenty-two, and was Prime Minister of Great Britain before he was twenty-five.

The typical missionary, who outlined the ideal and set the pattern, He who undertook the most stupendous work ever enterprised, the work of reconciling God and man, said at the age of thirty-three, "It is finished," and returned to Heaven from whence He came.

Saul officially witnessed the stoning of Stephen at twenty-seven, and a short time after was commissioned by Christ to go bear His name far hence to the Gentiles.

Timothy was but fourteen when converted and eighteen when called to become the assistant to the great apostle.

Adoniram Judson was but twenty-two when he resolved to devote himself to foreign mission work, and started for India at twenty-four.

Robert Morrison was but twenty-two when he was accepted by the London Missionary Society and commissioned to open Christian work in China.

David Livingstone was twenty-one, Jacob Chamberlain nineteen, and Bishop Thoburn only seventeen when called to foreign mission work. These ages are not exceptional, but illustrate the rule. "Wherever in history we mark a great movement of humanity, we commonly detect a young man at its head or at its heart."

It is quite probable that when this world is evangelized, it will be through the agency of young people, occupy-

ing the firing-line, seeking and teaching the young people while the rest of the Church, whose training commenced as young people, will supply with equal devotion the accessories for maintenance and expansion, every one giving his tithe in kind, sympathy, prayer, thought, time and money, as each is possible.

Agencies for World-
wide
Evangel-
ization

It is not only possible that the young people will accomplish the world's evangelization, but the agencies are well organized and the process far advanced. The trend of the evangelical churches was to emphasize, through organized effort, the importance of work *for* young people; latterly the trend is to emphasize work *by* young people. Their organizations for developing knowledge, loyalty and ministries have had a quiet but striking evolution until their comprehensiveness, possibilities and articulation with the great work of the world's evangelization are startling and prophetic.

Sunday-schools

First, as to number and date of organization, is the Sunday-school. In its earlier stage it gathered poor children, and them exclusively, and taught the elements of education and primary religious truths. Subsequently it sought to gather all children and youth for instruction in Bible truths and personal obligations. Its system, scope and efficiency have improved, looking more and more to securing practical and immediate results in personal experience and effectiveness.

There are over fourteen millions gathered into the Sunday-schools of

America. It is estimated that of these twenty per cent. are converted during their attendance, and twenty per cent. afterward. That leaves sixty per cent. to be accounted for; but the forty per cent. who profess conversion furnish eighty-seven per cent. of the members of the evangelical churches, and only thirteen per cent. are gathered from those who never had Sunday-school instruction. The Sunday-school teachers constitute the vanguard of the Kingdom.

If our Sunday-school scholars were systematically trained to give an average of one cent per week to the world's evangelization, it would amount to over seven million dollars, or be nearly one and one-half times as much as the entire Protestant Church of America is giving for foreign missions. Systematic work has commenced in this most promising field. The sixteenth or seventeenth is the year of maximum probability for conversion, and the aim and effort is becoming more defined on the part of the Sunday-schools to see that every scholar is awakened, converted and started in systematic coöperation with the Church before that year is passed. In 1901 there were more than 2,000 normal classes, and 18,000 conventions held among the workers in these Sunday-schools, and over 200,000 joined the evangelical churches from the ranks of the scholars.

The Young Men's Christian Association was organized in 1844. Its primary object was to look after young men, who are subjected to varied, subtle and serious temptations in our

The Student
Young
Men's
Christian
Association

“homeless cities.” Everything is a part of the Universe of God, and anything which is well born becomes articulated with His great purpose. So the Young Men’s Christian Association has naturally broadened its scope, multiplied its departments of work and enriched its ministries.

The International Committee of the Young Men’s Christian Association commenced to develop “The Student Young Men’s Christian Association” work in 1877. The movement now includes nearly every leading college and university in North America. “Its object is to lead students to be intelligent and loyal disciples of Jesus Christ, to train them in individual and association Christian work, and to influence them to place their lives where they can best serve their generation.” Through secretaries, training conferences, Bible, mission, normal and other study classes, special literature and deputation men, its work has been systematically pushed until it has come to be a chief influence in our leading institutions for promoting the Kingdom in the lives of the students. In state and denominational institutions it has well nigh the monopoly of this work. Largely through its efficiency the colleges and universities have come to be the most Christian communities in the United States and Canada. “Taking the young men of North America as a whole, not more than eight per cent., or one in twelve, are Christians. In 1902 a careful census taken in three hundred and fifty-six of our colleges and universities showed that of 83,000

young men, 52 per cent., or more than one-half of the student body, were members of evangelical churches. Twenty-five years previous the proportion was less than one-third."—*John R. Mott.*

The virility of this movement makes it a great deal more than a home missionary organization. The student type of religion is manly and practical. "Their religious life is based upon a personal study of the Scriptures and Christian evidences, and not least helpful in shaping their faith has been the influence of the presentation and study of the facts of Christian missions." For years past students have been the largest purchasers of missionary books. They believe, with Bishop Whately, "If our religion is not true we ought to change it. If it is true we are bound to propagate what we believe to be the truth."

The Student
Volunteer
Movement

"The Student Volunteer Movement for Foreign Missions," a special branch of this work, was organized in 1888. It works among the most potential class in the Christian world and seeks to bring them to the highest service in ministry to others. Their appeal is to conscience, conviction, consecration, courage and character. The volunteers are among those of strongest personality, largest equipment and greatest efficiency. Through this agency about 10,000 students have volunteered in the past seventeen years. A large proportion of these are still at college preparing, but over 4,000 are actually in the field and many more would be if the Church

had been ready to send them. A recruiting agency has thus been offered the Church, the like of which she had never known.

The World's Student
Christian
Federation

The World's Student Christian Federation, organized in 1895, includes eleven national organizations, over 1,800 separate associations or unions and about ninety per cent. of the institutions of higher education of the entire world, with a total membership of over 100,000 students and professors. An associated Christian effort has thus united more students around the cross of the conquering Jesus than any other inter-collegiate organization, athletic, literary, fraternal or political. "As go the universities so go the nations."

This Federation is concerned, in purpose at least, with the moral and religious welfare of two-thirds of the young men of the human race. The movement is now looking toward the 8,000 secondary schools of the United States and Canada with their 275,000 boys as the key to the colleges and universities. Of the 381,982 members of the Young Men's Christian Association in this country 54,739 are boys under sixteen years of age.

The Young Women's
Christian
Association

The American Committee of the Young Women's Christian Association, working along similar lines, with similar results, was organized in 1886, and numbers 671 associations with a membership of 100,252.

Young People's
Societies

The Young People who never go to college far exceed in number those who do. They also are organizing

and being trained for and enlisted in this great work. This indicates a third line of preparation for the world's evangelization.

The Young People's Society of Christian Endeavor, the Epworth League, the Baptist Young People's Union, the Christian Union of United Brethren, the Young People's Union of the United Presbyterian Church, the Brotherhood of Andrew and Philip, and other smaller associations, include an aggregate membership, not counting any twice, of somewhat over 5,000,000, or about 28 per cent. of the evangelical church members of the United States.

Horizon and inspiration, purpose and uplift, have come to the young people through the great conventions held by these various organizations. Growth is as natural to young people as enthusiasm. It is significant that their conventions are approximating the Conference idea. They are stressing more and more Bible, Mission and normal study, study of the various fields, problems, phases and methods of Church life and work. Their programs provide for less rhetoric and more facts. Those who have brought things to pass are invited to contribute of their experiences, explain methods and answer questions. In their local organizations they associate young people together for specific religious purposes, spiritual, missionary, charitable, literary and social. They make the young people accessible to systematic instruction and develop organized and individual effort, skill and efficiency and beget a sense of personal

responsibility and achievement. They have vast possibilities and are gradually occupying them.

Only about two per cent. of the people of the United States, who reach twenty-three years of age, without a clear personal identification with Christ and His Church, ever become Christians. The Young People's Societies are developing a spirit of co-operation with the churches to see by all possible means that every one who can be reached is thoroughly indoctrinated in the Scriptures, established in habits of proportionate giving and personally identified with evangelical work before he reaches that age.

Technically the term Young People applies only till the end of adolescence, or say, through the twenty-second year. It requires an average of, say, approximately 30,000 young people and 70,000 children to be recruited every week through the year to maintain the membership of the Young People's Societies and Sunday-schools at their present enrollment, so the Young People's Societies present a constant demand for well trained leaders, and the work of the Sunday-school creates similar requirements with growing urgency.

The Young People's
Missionary
Movement

The fourth stage in this development of organized young people's agencies for the world's evangelization is the "Young People's Missionary Movement," which was born of an oppressive sense of need that the ever changing membership of the Young People's Societies and Sunday-schools should have trained leaders,

up to date alike in the wisdom of the past and demands of the present, capable to give direction to the systematic and practical study of the Word and work of God. The most successful workers in these fields keenly recognize this need. The Young People's Missionary Movement has its Executive Committee of fifteen, approved or selected by the Missionary Boards of the various Churches, its Board of Council and its Secretary with well equipped offices.

A Missionary
Clearing
House

Its organization was not premeditated, but providential. It is purely supplementary to the work of the Church Universal and in no sense intended to supplant any branch of it. It stands for the broadest catholicity through an enriching and enriched denominationalism. Each church may best train its own leaders, but where can the leaders of these leaders be trained so efficiently as in an Interdenominational Conference by denominational specialists? This is the object of the Young People's Missionary Movement. It brings together specialists from the Young Men's Christian Association, the Sunday-school, the Secretariate of the various Mission Boards, returned missionaries, the leading educational institutions and representative pulpits, to give instruction in its conferences. It is a clearing-house of facts and ideas, a school of methods, a dynamo of inspiration for both home and foreign mission workers, where each labors for all and all serve each.

Conferences for
Leaders

This fourth development marks the equipping and constructive stage

through which key-workers may be selected, enriched and trained more thoroughly than ever before to lead in the specific work of organizing and developing the young people through their own denominational societies and Sunday-schools. Though the first preliminary meeting, out of which has grown this organization, was held in December, 1901, it has conducted eight Conferences, attended by over twenty-two hundred workers among young people from about thirty denominations, and secured a permanent home for its central annual Conference at Silver Bay.

In response to numerous invitations, plans are being perfected to hold four of its Conferences next year, one each at Silver Bay, on Lake George; Asheville, North Carolina; Lake Geneva, Wisconsin; and Whitby, Canada.

Five Missionary Conferences or "Summer Schools," after the Silver Bay type, have been held during the last two years in Great Britain. Mr. S. Earl Taylor participated by special request in two of these in 1905. Arrangements are in progress for four similar Conferences in the summer of 1906.

A special three days' Conference has been called for Silver Bay next July to discuss plans for comprehensive and graded Missionary instruction in the Sunday-school.

No one can estimate the importance of this organization which promises to become a movement of movements.

The Interdenominational Missionary Institute is an interesting outgrowth of the Movement's Summer

Conferences and promises large constructive influence. These institutes assemble delegates from the Sunday-schools and Young People's Societies surrounding metropolitan centers. Their object is to train leaders who will be able to organize and direct Bible or Mission Study Classes in every congregation, Sunday-school and Young People's Society within the immediate territory.

Forty-six institutes have been held with an aggregate attendance of 17,365 delegates and half as many more are scheduled for the next few months, four of which will be on the Pacific Coast.

During the year 1904-05 sixty thousand young people were enrolled in Classes systematically studying the Mission text-books prepared by this Movement and during the first three and one-half months of 1905-06 an equal number have been enrolled which suggests a large growth for the year.

Preparation of
Missionary
Programs

Another important field of usefulness for this movement is in the preparation of suitable Missionary Programs, material and literature for the Sunday-schools.

A set of carefully selected educational curios from Japan have been arranged for the primary department and similar boxes to illustrate the study of Africa and India are being selected. It has prepared a series of Programs and illustrated accessories for the Intermediate Department and a Manual of missionary work in the various departments of the Sunday-

school for leaders and teachers is in preparation.

This material placed at the disposal of denominational missionary secretaries for adaptation to denominational needs and used through denominational channels, will be of great educational value in directing the thought of the fourteen millions of Sunday-school scholars to the needs of the mission fields.

Similar, though more elaborate and advanced material, prepared for the use of Young People's Societies may give direction to the five million members of these organizations in a progressive study of the world field.

Mission Study
Text-
books

A form of service that has already proven of great value is the preparation of suitable text-books for the use of Young People's Mission Study Classes. To meet the demand for such text-books the Movement, through its Editorial Committee, is preparing the Forward Mission Study Courses. These Courses, as at present outlined, comprise twenty volumes written by leading authorities on missions and present the needs and conditions of both home and foreign mission fields.

Missionary
Libraries

The need and demand for books of this type are indicated by the fact that the publications of the Movement are being used and distributed by thirty-two Missionary Boards in the United States, Canada, Great Britain, New Zealand, Australia, South America, South Africa and India. The Movement has prepared and published seven Mission Study Text-Books, of which

165,000 volumes have been sold. It has selected and issued six Libraries, including two General Libraries and four Reference Libraries, the aggregate sales of which have been 155,947 volumes.

The leaflets, pamphlets and other accessories issued to assist Mission Study and Missionary Committees approach a total of 500,000. It has also prepared and published outline maps of different countries and various sets of Mission charts.

The selection and preparation of Libraries suitable for Juniors and the younger Sunday-school scholars are now receiving the attention of the Library Committee.

The greatest work of the Young People's Missionary Movement is not as an independent organization, but as a servant of the denominational boards whose representatives constitute its Executive Committee and Board of Counsel.

The leading denominations are recognizing the opportunity and obligation which these converging lines of organized young people's work create. A number of Missionary Boards have standing or special Committees to supervise the Young People's Missionary work within their denominations. Eleven Secretaries are giving all their time and ten others partial time to foster and develop the study and work of Missions among the young people of their churches.

The following facts concerning the work of the Young People's Depart-

Denominational
Young
People's
Work

Achievements in
One
Denomi-
nation

ment of a single denomination give an encouraging insight into the possibilities of this work when fully developed in all Boards and Churches. Every Sunday-school of this denomination is organized into a Sunday-school Missionary Society with provisions for a monthly meeting and a missionary anniversary in each school. They gave last year \$509,000 for missions and are showing a healthy growth in intelligent sympathy and practical aid.

The Young People's Society of this denomination occupies high ground in the cause of world-wide evangelization. The constitution requires a standing committee to be appointed in every Chapter, which committee under the chairmanship of a special Vice-President supervises the department of world evangelization, including mission study, church benevolences and various forms of missionary activity. Mission study is a regular feature of its educational plan. In 1904-'05 the Secretary of the Young People's Department of its Missionary Society gave direction to 1308 mission study classes with an enrollment of 17,264 systematically studying the prescribed courses, and a great many classes were not officially reported. Since 1901 over 42,000 have been enrolled in its mission study classes.

Its Missionary Society has a Young People's Secretary and a Missionary Editor with well organized offices, both directed by a standing committee of the Board. They are creating and circulating literature; planning for and assisting at conventions; preparing and displaying missionary exhib-

its; conducting correspondence, directing student campaigns and campaigners. In one year, under the direction of the Young People's Secretary, thirty colleges were visited and conferences held to train campaigners, and one hundred and thirty-two campaigners were placed in the field to organize and conduct mission and Bible study classes, circulate literature and locate Missionary Libraries. During the year, cards, leaflets and pamphlets, aggregating 785,000 pieces, were printed and sent out by the Young People's Department in the interests of Mission study and stewardship. In addition to these its outgoing mail has included 151,000 personal and circular letters.

The Obligation
and
Opportunity of the
Church

Each of the four great movements, the Sunday-school, the Young Men's and Young Women's Christian Associations, the Young People's Societies, and the Young People's Missionary Movement, has its distinctive field and commission, but they naturally overlap and supplement each other. All are the legitimate children of the Church which begat and nurtures them. She rejoices in their development. Their success is her honor, and they are honored in being able to aid with growing efficiency in preparing her for the coming of Him who is Lord of All.

The church which neglects her young people "proves herself improvident and must neither wonder nor complain if Heaven leaves her nothing to nurse but her own desolation."

What is true of the churches in the

United States in their relation to this great problem, is in a measure true of all the churches and lands in Christendom.

Nothing is accomplished without vision. Those through whom the Spirit of God has its most effective work are the *Seers*, those who see the vision of God's purpose and of human opportunity. They have the first qualification for leadership in the world's evangelization.

We are now living in the dispensation of the Holy Spirit, when it was promised, "Your young men shall see visions," and "the spirit of teaching shall be given to your sons and daughters." Surely, "The light that never was on sea or land" is the illumination of these organized activities of the young people.

Their responsibility and their goal is the world's evangelization. Their challenge is to the host of God. Their activity and development give hope that in and through the young people, who rapidly transform knowledge into power, and are teeming with that joyous fulness of creative life which radiates thoughts as inspirations and dissipates "the torpor of narrow vision and indolent ignorance" by the irresistible power of the broad human gladness found in a life of unselfish love of their kind, the desire of God shall be realized, "Who will have all men to be saved and come unto the knowledge of the truth."

YOUNG PEOPLE'S MISSIONARY MOVEMENT
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